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Extract from the book THE TRIBES & CASTES OF THE NORTH WESTERN PROVINCES & OUDH by W. Crooke B.A., of Bengal Civil Service, Published by The Office of Superintendent of Government Printing, India, Calcutta, Price Rs 6/- . Vol III. Page25 and onward.

JAT. -- An important agricultural tribe found chiefly in the western part of the province in the Meerut and Rohilkhund Divisions and in small-er numbers in Central Duab.

2. Origin. -- The traditions of the tribe do not throw much light on their origin. According to one story, at one time when Himachal was perform-ing a great sacrifice he invited all the gods to be present except his son-in-law Mahadeva. His wife Parvati heard of this from her husband, and was obliged to go alone. When she arrived she found that no seat and no share of the offerings had been alloted to her spouse; so she was wroth and threw herself in the sacrificial fire, where she was consumed to ashes. When Mahadeva heard of this, he was consumed with anger, and untying his long hair (jata) dashed it on the ground. Instantly a powerful being arose and stood with folded hands before the god to do his bidding. Mahadeva ordered him to go atonce and destroy the sacrifice of Himachala. He carried out the order and was named Virabhadra, from whom descended the race of Jats, and they take their name from the matter hair (jata) of the Lord Mahadeva.

3. All the Jats of the provinces have more or less vague traditions that they originally came from the Punjab or Rajaputana. Thus in Mathura they assert that they originally migrated from

from Bayana to Hissar and thence made their way down the Jamuna. In Bijnor they fix their original home at Dharanagar, whence they came under the leadership of Raja Jagat Deva. Others in Bijnor refer their orig origin to Udayapur. By another account when Muhammed Ghori conquered Chitor, two of the fugitives escaped one in the direction of Nepal and the other wandering through Ajmer, Bikaner and Delhi arrived in Miranpura, a village in the Muzaffarnagar District. Thence he ear came to Jhandapur, near Bijnor, and warred with the Kalals, who then ruled the land. They overcame him and killed his whole family, except, as is the stock incident in many tribal legends, a pregnant woman who escaped to her father's house at Dhanaura in Rohtak District, where she gave birth to a son named Dasanda Singh. A musician took pity on the lad and brought him to the court of the Emperor at Delhi, who sent a force with him to Bijnor and restored him to his family estates.

4. An attempt has been made to trace the ethnolo-gical connections of the Jats much further than this Thus General Cunningham (in Archeological Reports II., 55) identifies them with Xanthii of Strabo and the Jatti of Pliny and Ptolemy, and fixes their ~~paren~~ parent country on the banks of Oxus between Bactria, Hykarnia and Khorasmia. In this very position there was a fertile district irrigated from the Margus river, which Pliny calls Zotale or Yothale, which he believes to be the original seat of the Jattii or Jats. " Their course from the Oxus to the Indus may, " perhaps, be dimly traced in the Xuthi of Dionsius of Samos and the Zuthi of Ptolemy, who occupied the " Karmanian desert on the frontier of Drangiana. They " may have been best known in early times by their " general name of their horde as Abars instead of " their tribal name as Jats. According to this view

"view , the main body of the Jattii would have occupied "the district of Abiria and the towns of Pardabathra " and Baradaxema in Singh, while Panjab was principaly " colonised by their bretheren in the Meds. " On this Dr.Pritchard writes: " The supposition that the Jat or Jats of the Indus are descendants of the Yuetschi does not appear altogather preposterous, but it is supported by no proof except the very trifling one of a slight resemblance of the names. The physical characters of the Jats are very different from those attributed to Yuetschi and the kindred tribes by the writers cited by Klaproth and Abel Remusat, who say they are of sanguine complexions with blue eyes." Others have attempted to identify them with Kshatriya tribe of the Jatharas; but in opposition to this Mr. Growse (in Mathura, 8) argues that their home is always placed in the South-east quarter, while it is certain that the Jats came from the West. By another theory they are identified with the Jarttika, who with the Bahikka or Takka are said to have been the original inhabitants of the Panjab. They werein the time of Justin known as Aratta, i.e., Arashtra, or " people without a king ", and are represented by the Adraistae or Arrian, who places them on the banks of the River Ravi (vide Cunningham, Bhilsa Topes, 89). According to Mr. Nesfield's theory (Brief Review II., Sq.) the word Jat is nothing more than the modern Hindi pronunciation of Yadu or Jadu the tribe in which Krishna was born, which is now represented by the modern Jadon Rajputs.

5. Connection of Jats and Rajputs -- The opinion of the best Indian authorities seems to be gradually turning to the belief that the connection between Jats and Rajputs is more intimate than was formerly supposed. Thus, wrtiting of Hissar, Mr. P.J.Fagan

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says:- " It would probably require a life-time of careful study and comparison before we could arrive any satisfactory decision in the question whether Jats and Rajputs are identical, similiar or distinct races. The popular native account of the matter is simple enough ; the Jats, in common with many of the other tribes, are, according to the common opinion of the countryside, Rajputs who have fallen in the social scale by infringing the rules forbidding the marriage of widows, enforcing the seclusion of women, and the like. In ragards to the customs, religous and social, Jats and Rajputs are very similar; what--ever differences are apparent in the latter are the very grounds assigned for their lower social position. My opinion is that we cannot properly set aside the weight of common tradition on the point, and I think we must hold that within certain limitations Jats and Rajputs originally were one race; but that, instead of the Rajput remaining stationary and the Jat falling in the social scale, it is the Rajput who has risen, while the Jat has remained stationery or risen only slightly. " And he goes on to hazhard the ~~xxxxxx~~ theory that of the two sub-divisions the siva-gotra represent the non-Aryan and the Kasib or Kasyapa gotra the Aryan part of the tribe.

6. To much the same effect My. Ibbetson writes (in Panjab Ethonography, paras 421-422) :- It may be that the original Jat and the original Rajput entered India at different periods in its history, though to my mind the term Rajput is an occupational rather than an ethnological expression. But if they do represent originally two seperate waves of immigration, it is atleast exceedingly probable both from their almost identical physique and facial character, and from the close communion which has always existed between them,

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them, that they belong to the one and the same ethnic stock; while, whether this be or not, it is almost certain that they have been for many centuries and still are, so intermingled and so blended into one people that it is practically impossible to dis--tinguish them as seperate wholes. It is, indeed, more than probable that the process of fusion has not ended here, and that the people, who thus in the main resulted from the blending of the Jats and Rajputs, if these two were ever distinct, is by no means ~~from~~ from foreign elements. We have seen how the Pathan people have assimilated Sayyids, Turks, and Mughals, and how it was sufficient for a Jat tri--ibe to retain its political independence and organi--sation in order to be admitted into the Biloch ~~nat~~ nation; we know how a character for sanctity and exclusiveness combined will in a few generations ma-make a Quraish or a Sayyids, and it is almost certain that the joint Jat-Rajput stock contains not a few tribes of aborginal descent, though it is probably in the main Aryo-Skythian, if Skythians be not Aryans. The Man, Her and Gnular Jats are known as 'asl or "original" Jats, because they claim no Rajput ancestry, but are supposed to be descendants from the hair (jata) of the aborginal god Siva; the Jats of the south-eastern divideds themselves into two sections -- Sivgotri, or of the family of Siva, and Kasibgotri, who claim connection with the Rajputs; and the names of the ancestors Bar of Sivagotris and of his son Barbara are the very words which the anci--ent Brahmins give as the marks of the barbarian abork--ginies. Many of the Jat tribes in the Panjab have customs which apparently point to non-Aryan origin, and a rich and almost virgin field for investigation is here open for the ethnolgnist.

7. " But whether Jats and Rajputs were or were not originally distinct, and whatever aborginal elements may have been affiliated to their society, I think that the two form now a common stock, the distiction between Jat and Rajput being social rather than ethnic. I beleive that those familes of that common stock whom the tide of fortune has raised to politi--cal importance ~~xx~~ have become Rajputs almost by mere virtue of their rise., and that their descandants have retained their title and privileges on the condition, strictly enforced, of observing the rules by which the higher are distinguishedfrom the lower castes in the Hindu scales of precedence, of preserving their purity of blood by refusing to marry with the familes of lower social rank, of rigidly abstain--ing from widow marriage and of refraining from degrading occupations. Those who transgressed these rules have fallen from their high position and ceased to be Rajputs; while such families as, ~~xxxx~~ attaining a dominant position in their territory began to affect social ~~xxx~~ exclusiveness and to observe the rules have become not only the "Rajas" but Rajputs or "sons of Rajas".

8. In addition to all this there is good reason to suspect that the modern Jat race has become under the influence of infanticide very much intermixed. From a recent Report (ie. infanticide Report of N.W.P., 1888, p.2) it would seem that Jats are much addicted to purchasing girls of low castes and pssing them off among their friends as genuine girls of the tribe and then marrying them. This, of course, much weakens the force of any available evidence from anthropometry in setting the ethnological affinities of the tribe.

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9. Physical appearance. -- Of the tribe in Rajputana a competent observer, Dr Bereton writes (in Rajputa-na Gazetteer, I., 162) :- " In Physique the Jats are generally of fair height, but below the average of the Rajputs or other castes. Their chest measurement and weight are in fair proportion to their height; the extermeties, especially the lower are often dis-proportionate to their abnormal length. The women are of very strong physique, exceeding men in this respect, proportionately speaking. They are not remarkable for personal beauty, but some are very fine figures. They are most industrious and content-ed, work in the fields etc., but are said to rule their husbands. The prevailing complexion is fair and and the colour of the eyes are dark ; the hair is dark, fine and straight; beard and moustaches scanty, and the former not usually worn. The crainia are tolerably of fair size and shape, often elongated, altogather a lower type than the Brahman skull. Their intellectual faculties are not brilliant, partaking more of shrewdness and cunning than ability. They are said to possess courage and fidelity, are industrious and preserving in their habits, and are of an agile and muscular frame. "

9. In these provinces the connection between Jats and Rajputs is very generally asserted. Thus the Jats of Agra consider themselves illegitimate descen-dants of Yadus of Bayana and have a trauition that their original home was Kandahar (vide Todd Rajasthan Annals, II.197 Note), The Godha sect claim descent from a Pramar Thakur who came from the Dhar in the Dakkhin and the Dangri section assert that they are descendants of Sisodiya Rajputs of Chittor. " It is an undisputed fact " says a writer, who is himself a

Kerks, Sindhis, Kolis, Meds and other west Indian tribes before the Christian era. Next we have the bringing of Luris or Indian Musicians to Persia by Bhram Gor about A.D. 450 and their subsequent dispersion. A body of Kerks, Sangars and Jats if said to have been deported ~~westward after the invasion~~ from the Persian Gulf to Asia Minor. A body of Jats is said to have been deported westwards after the invasion of India by Mahmud Ghazni in 1025 A.D. The same results followed the conquests of the Seljuks in the twelfth century and thoseof Osmanli Turks in the fourteenth. Finally there was a movement westward at the close of the fourteenth century as the results of the ravages of Timur.

11. Tribal organisations. -- In these provinces the Jats are divided into two divisions, the De or Dhe and Hele in the Ganges-Jumna Duab, which correspond to the Pachhada and Deswala of Delhi and Rohilkhund. General Cunningham (in Archeological Survey II 57,) assuming that the last two mean "late" and "aborginal" concludes that the Pachhada or Dhe Jats were a comparatively recent colony. " This is confirmed by known facts from the history of Bharatpur which owes its rise to Churaman Jat, who after the death of Aurangzeb migrated with his followers from the banks of the Indus." The Hele or Dhe are considered the superior of the Deswala or Pachhada and they almost everwherepractice female infaticide. The two sub-divisions are usually asserted by Jats themselves to be endogamous; but this is in some places atleast not the case. According to Sir H.M. Elliot (in Supplemental Glossary, sv) the Dhe have frequently no Jaga or geneologist as the Hele have. He asserts that they have never intermarried till comparatively recent times, when the Balamgarh Rajah married with Kaothal

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a Rajput (Raja Lakshman Sinh, Bulandshahr Memo.,171 sq) " that the Sinsiwal Jats of Bharatpur are the descendants of a Jadon and the Thakurele Jats of a Chauhan; similarly there are many Jat clans who have undeniably descendad from Rajputs by women of inferior stocks. Rajput princes used to admit Jat and Gujar women into their zenanas on account of their strength and graceful appearances. Some, howe--ever donot claim Rajput descent, as the Poniya, who say that they sprung from the Jata of Mahadeva at Mount Kailasa. Hence these may be supposed of ~~great~~ Geatae decent; others refer their origin to Garh ~~Ma~~ Gajni ~~Mra~~ in the west, probably the Ghazni of Afghanistan. Poniya is also the name of a species of snakes, and this connects them with the Nagavanshi or Takshak race. Colonel Todd in the Jaisalmer Annals shows that many of the clans are of Jadon descent. The fact that Jats practice widow marriage disproves the assertion that theyousedto intermarry with the Rajputs." This view of the case has been to some extent disproved by what has been already said.

10. Connection of Jats and Gypsies. --- It has been suggested that the Jats were atleast one of the elements out of which the Gypsy race was formed. The question is too large to be considered here (On this see Edinburgh Review July 1878; Burton in Sindh 248 sq., Dowson's Elliot History I.,397 sq., Rawlinsons Seventh Monarchy 298, MacRitchie Gypsies of India 339) but it may be noted that besides the evidence of languages we have some indications of atleast six westerly movements of the races of Nort-westen Front--ier who are often collectively known as Jats (See authorities quoted Bombay Gazetteer XIII,714). Thus we have a doubtful reference to a transplanting of Kerks

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family . Another good authority (Raja Lachman Singh in Bulandshahr Memo 171 sq) states that "till very recently one division didnot intermarry or mess with another; but now there is very little distinction between them in the Rohilkhund Division Districts and in the Duab too there have been instances but comparatively fewof intermarriages. As a rule the Hele have no great objection to marry the daughters of the Dhe but they hesitate to give them their own daughters. The Dhe observe certain domestic rites of other Hindu castes and this is quoted by the Hele as an indication of their low origin. One of these rites if that the Dhe bridegroom wears the view (senara) while the Hele like the Rajputs and other high castes were the coronet (maur). The Dhe however eat from earthen vesselwhich is more a mohammedan than a Hindu custom. The Hele are old immigrants and the Dhe new-comers. In the upper Duab they speak of Hariyana as their home ".

12. In connection with this Mr. Abbetson writes (in the Punjab Ethnography) :- " There is an extraordinary division of Jats of Delhi, Rohtak and Karnal, and, indeed, of the other land-owning castes, who have for the most part taken the one side or the other into two factions known as Dehiya and Haulaniya. The Dehiyas are called after a Jat tribe of that name, with its headquarters about Bhatgnaw in Surpat, having ori-ginally come from Bawana near Delhi. The Haulaniya faction is headed by the Ghatwal or Malak Jats whose headquarters areDherka-Ahulana in Gohana, and who were, owing to their successful opposition to the Rajputs the accepted heads of the Jats in those parts. Some one of the emperors called them to assist him in coercing the Mandahar Rajputs and thus the old enimity was

strengthened. The Dehiya Jats growing powerful, became jeolous of the supermacy of the Ghatwals and joined the Mandahars against them. Thus the country - side was divided into two factions: the Gujars and Tagas of the tract, the Jaglan Jats of Thapa Naultha and the Latmar Jats of Rohtak joining the Dehiyas and the Huda Jats of Rohtak and most of the Jats of the Tracts except Jaglans joining the Haulaniyas. In the mutiny, disturbances occured in the Rohtak district between these two factions and the Mandaiaks of the Nardak ravaged the Haulaniyas in the south of the tract. The Jats and Rajputs seem independently of these divisions, to consider each other, tribally speaking, as natural enemies, and I have often been assured by Jats, though I donot beleive it, that they would not dare go into a Rajput village at night."

13. The name Dhe has by some been connected with the famous race of Dahae, whom Virgil (inAENEID,VIII 728) calls indomitae. They are said to have lived in juxtaposition and alliance with the Massagetae or Yuchi. The combined tribe forced the Sakas to the South and they overcame the Graceo-Bactrian Empire. Prof.Rawlinson (in Herodotus I.,413) explains the name of Dahaeas meaning rustici. They were at one time spread over the whole country from the Caspian to the Persian Gulf and the Tigris, they were even mentioned in the Scripture (Ezra IV, 9) among the Samarian colonists, being classed with the men of Babylon and Elam. Strabo groupd them with the Sakas and Messagatae as the great Skythian tribes of Inner Asia, North of Bactriana. Justin speaks of 'Dhahe qui inter Oxum et Jaxartem non procul a limine maris Caspii habitant (in XII.,6; Fah Hian 35 note; Rawlin- -son, Herodotus III 209, Wilson, Ariana Antiqua 141 sq).

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14. Exogamous groups of Jats -- Besides these two great divisions of Dhe and Hele, the Jats are solit up into a vast number of exagamous groups (gotra, pal). The last census in these provinces records no less than 1,791 sections of the Hindus and 106 of the Mohammedan Jats. Along the western frontiers the most powerful of these are the Ghatwal, who are also called the Malak, a title which they are said to have obtained as follows :- " In the old days of Rajput ascendancy the Rajputs would not allow the Jats to cover their head with a turban, nor to wear any read clothes, not to put a crown (maur) on the head of their bridegroom, or a jewel (nath) in the woman's nose. They also used to levy seignorial rights from the virgin brides. Even to this day Rajputs will not allow inferior castes to wear red clothes or ample loin-clothes in their villages. The Ghatwalis obtained some success over the Rajputs especially over the Mandaharas and removed the obnoxious prohibition. They thus obtained the title of Malak or 'master' and a red turban as their dis-tinguishing mark, and to this day a Jat with a red turban is most probably a Ghatwal." In Hissia, according to Mr.Fagan, they claim to be descended from Siroha Rajputs and to have come from Garh Gajni, wherever that may be. They say that they originally settled in Rohtak, where they were under the heel of the Rajputs to such an extent that their women had to wear noserings of straw. The Jats attacked and overcame the Kallanur Rajputs in a dispute arising out of a marriage procession; but peace was made and both sides settled down. Subsequen-tly the Rajputs invited the Ghatwals to an entertain-ment and treacherously blew them up with gunpowder. One Ghatwali woman according to the stock legend, who,

who was not present was the sole survivor and escaped to Depal near Hansi. She happened to be pregnant and her two sons found ed the present sept.

15. Other powerful septs are the K Jakhar who are sprung from a Rajput tribe variously stated to be Chauhan and Udha. They take their title from an ancestor of that name. It is related of him that a Raja of Dwarika had a huge and heavy bow and arrow and promised that whoever could lift it up should be raised in rank above a Raja. Jakhar attempted the task but failed and for shame left for his native country and settled in Bikaner. This story, puerille though it may seem, probably implies that the Jakhar became Jats by degradation from military castes of Rajputs.

16. The Shrawat, who took their name from Sahra, a son or grandson of Raja Anangpal Tunwar, appear to have come originally from the neighbourhood of Delhi.

17. The Bhainiwal who claims to be Deswali appear to have been originally Chauhan Rajputs of Sambhar in Rajputana whence they spread into Hissar through Bikaner.

18. The Deswal, must not be confounded with the Deswali, which is a comprehensive name for all the Jat tribes dwelling in the Hariyana or the Des of Hissar and Rohtak. All these tribes were as closely connected with Rajputana as are the present Bagris, But the connection is much more remote and less well remem-bered. The Deswal, Dallal and Man Jats are all said to be closely related, being descended from one Dhanna Rao of Silauthi in Rohtak by a Bargujar Rajput Woman, who had three sons, Dille, Desal and Man who gave their names to the three tribes of Dalla, Deswal and Man Jats.

19. Septs in the North-Western Provinces -- Beginning with the most Westerly districts in Saharanpur that the most powerful septs are the Deswali, Pachhade, and Sinmar; in Muzaffarpur we have the Deswali, Baliyana, Gauthiwara, Rathe, Sarawat, Bodlan, Jatrani Kankhandi, Pachhade, Panwar and Rikhbans. The census reports give as the only septs of local importance the Daswan, Gotwala, Malua and Maula of Muzaffarnagar.

20. All through these lists subcastes and sections are inextricably mixed up. Thus in Meerut we have the Deswali, and Hela combined with the Chauhan, Dhahunam Daiha, Pachhade and Tomar.

21. In Mathura according to the last census the chief sections are the Barh, Khutel, Rathor, Chhokar Churel, Gadar, Gauthwara, Godhi, Maini, Panwar, Phokha, Rawat, Sakarwar, Sangeriyan, Saramat, Sinsinwara and Thenwar. The Nohwar and Narwar who are so closely related as to be prohibited from intermarriage are also a compact and powerful body. The former take their name from their original settlement in North of Jalesar Pargana, now included in the Etah District Their position in the caste may be estimated from the fact that while they take their wives from the Pachahras and other clans of the South they only give their daughters to Sinsinwars and other powerful clans of the West. They , of course, claim descent from Prithvi Raja; but coming to later times they say that their ancestors lived in Jartauli in Aligarh. They may have been driven from thence when Ibrahim Lodi attacked Jatrauli for rebellion (vide Dowson Elliot, History, V., 104). He had two sons, one of whom Rati Rao, colonised Noh, and the other Narwar.

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The children of Rati Rao gave up Noh to their family priests and founded the villages of Bhenrai and Bajna. whence they spred over the Pargana. A descandant of the brother, who founded Marwar, settled at Barauth from whence have sprung the hamlets which now consti-tute seperate villiages. The Pachahars founded the Taluqa Aira Khera of Mahaban and thence Dunetiya of Mat (vide Mathura Settlement Report 33 Sq.).

22. The Aligarh Jats trace their descent from Makkhan, who at the end of sixteenth or begining of the seventeenth century, led a tribe of Thenwan Jats from Rajputana into the neighbourhood of Mursan. He ~~there~~ there married a woman of the Khoken Jats who with the Brahmans were the earliest settlers (vide Settlement Report 25.). The Jats of Eastern Aligarh are principally members of three great clans -- the Khandiya in Tappal, the Thakurel in Hasangarh Pargana and the Thenwan in Gori, Mursan and Hathras, and are much more standing in the country. They date their arrival about 1046 A.D., when their ancestor Bikram Thakur drove out the Janghara Rajputs and Kallars who inhabited the tract. The Khandiya Jats of Tappal derive their name from the village of the same name in the Pargana and are of comparatively modern date (vide Ibid., 32 Sq) . Other important Aligarh clans are the Ahlawat, Badhauniya , Bangar, Bharangar, Chang, Chohkhar, Chaudhrai, Dagor, Dikkhit, Gandhor, Gujar, Katheriya, Mahur, Pachhada, Panwar, Punriya, Rathaur, Sangwan, Sarawat, and Tomar. Many of these are the names of well-known Rajput septs.

23. It is unnecessary to repeat the lists of names in the Census returns or to attempt any more detailed account of migrations and local history of these multitudinous septs.

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4. These septs are, as has been said, exogamous, but there are all sorts of grades among them, and the rules of intermarriage are most intricate. If an ordinary Jat is asked about it he merely says that he leaves all these to his family priest. As an illus-tration of this it may be noted that just across the border of these Provinces in the Rohtak District in Mundlana and ~~Akkm~~ Ahulana Jats do not intermarry by reason of old feuds. The Golliya do not marry with the Dagar or Bolankhi for while they were Brahmins the latter were their clients (. jajman), and when they lost their caste, the former only of all Jats would give them their brides. The Deswal donot intermarry with the Chaudhran or Phogat nor the Chilar with the Chikara, nor the Malak with the Dallals of Sampla Tahsil though they will intermarry with other Dallals (vide settlement Report, 65.).